

especially build up institutions. The family is also an arena in which sympathies are cultivated, which does not mean that they are always nourished and developed. Habits are formed and discipline is enforced. Rules are accepted from custom and enforced by authority and force. Rights and duties are enforced as facts long before they are apprehended as concepts.

537. Kinds of kinship. The sib, or large family, including all those who are known to be related at all, is a group of very varying importance in different societies. In some societies the common bond is strong and produces important social consequences.

In other cases no heed is paid to relationship beyond first and second cousins. Although the Yakuts keep up the *rod*, or great family, for some purposes, we are told that often "nothing unites the members of the rod but a vague tradition of common descent."¹ Whether individuals can break the ties of kin, by voluntary act, is answered differently in different societies. The Salic Franks allowed a man to do it by breaking his staff (which was his personal symbol) in a ceremonial act.² If kinship depends on connection of the body of the child with that of the mother, his nourishment by her milk is another ground of kinship. The Arabs recognize this tie of a child to its foster mother. Later the child is nourished by food shared with commensals. Hence the tie of commensality forms a basis of social union like kinship.³

538. **How mores are formed.** The family groups which are in local neighborhood have, in general, the same folkways as an inheritance, but variations occur from varieties of character and circumstances. The variations are life

experiments, in fact, and they lead to selection. In the community as a whole the mores of family life are selected, approved, and established, and then handed down by tradition. It may be believed that there is a common interest of the entire larger group in the education and treatment of children, and that all the adults recognize that interest more or less completely. The big group, therefore, molds

¹ Sieroshevski, *Yakuty (Polish version)*, 248.

² Clement, *Das Recht der Salischen Franken*^ 243.

⁸ W. R. Smith, *Relig* of the Semites*, 274.